

(2) Libations are not brought with burnt-offerings of non-Jews. As it says, "Everyone that is native-born must do so." (Numbers 15:13) But their libations are brought from the [funds of the] community, [since one may not offer a burnt-offering without libations] as it says, "do this for each one, according to their number." (ibid., verse

וְאָבֵל חֶלֶב וְהֵבִיא חֲטָאֵת אֵין מְקַבְּלִין אוֹתָהּ מִמֶּנּוּ: ב עולות הנְכָרִים אֵין מְבִיאִין עִמָּהֶן נִסְכִּים שְׁנֹאֲמַר (במדבר טו) כָּל הָאֲזָרָח יַעֲשֶׂה כְּכֹה. אָבֵל נִסְבִּיהֶם קְרִיבִין מִשָּׁל צְבוּר שְׁנֹאֲמַר (שם) כְּכֹה תַעֲשׂוּ לְאַחַד בְּמִסְפָּרָם וְאֵינֶן טְעוּנוֹת סְמִיכָה שְׂאֵין סְמִיכָה אֵלֹא בִישָׂרָאֵל בְּאֲנָשִׁים וְלֹא בְנָשִׁים:

12) And they do not require [*semichah*] the leaning of hands, because the leaning of hands is only performed by Jews; by men and not by women.

SHEMINI FOR THURSDAY NIGHT

שמיני ליל ששי

צירוף יהוה

ג וַיֹּאמֶר מֹשֶׁה לְאַהֲרֹן הוּא דִּי מְלִיל יי לְמִימַר בְּקִרְבֵּי אֶתְקַדֵּשׁ וְעַל אִפִּי כָל עֲמָא אֶתְיַקֵּר וּשְׂתִיק אֶהְרֹן: ד וַיִּקְרָא מֹשֶׁה לְמִישָׂאֵל וְלְאֶלְצָפָן בְּנֵי עֲזִיזָאֵל אַח אַבְוֵהִי דְאַהֲרֹן וַיֹּאמֶר לְהוֹן קְרִיבוּ טוּלוּ יָת

ג וַיֹּאמֶר מֹשֶׁה אֶל-אַהֲרֹן הוּא אֲשֶׁר-דִּבֶּר יְדוּהוּ לְאֹמַר בְּקִרְבֵּי אֶקְדֹּשׁ וְעַל-פְּנֵי כָל-הָעָם אֶפְבֹּד וַיֵּדַם אֶהְרֹן: ד וַיִּקְרָא מֹשֶׁה אֶל-מִישָׂאֵל וְאֶל אֶלְצָפָן בְּנֵי עֲזִיזָאֵל דָּד

(3) Then Moshe said to Aharon, This is what the Lord had spoken, when He said, I shall be sanctified through My close ones, and I shall be glorified in front of all the people. And Aharon was silent. (4) And Moshe called for Mishael and Eltzafan, the sons of Aharon's uncle Uzziel, and said to them, Approach; carry your brothers from inside the Sanctuary, [and take them]

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(3) **This is what the Lord had spoken** — *But when did God say this? [It was when He said] (Exodus 29:43), "And I shall meet with the Children of Israel, and it will be sanctified through My glory (בכבודי)." But instead of the word בכבודי, "through My glory," read the verse as if it had said, במכובדי, i.e., "through My honorable ones." Moshe said to*

(ג) הוּא אֲשֶׁר דִּבֶּר וּגו'. הֵיכָן דִּבֶּר? וְנִגְעַדְתִּי שְׁמָה לְבִנֵי יִשְׂרָאֵל וְנִקְדַּשׁ בְּכַבְדִּי. אֵל תִּקְרִי "בְּכַבְדִּי", אֵלֹא 'בְּמִכְבְּדִי'. אָמַר לוֹ מֹשֶׁה לְאַהֲרֹן: אֶהְרֹן אַחִי! יוֹדַע הָיִיתִי שְׂתִיק הַבֵּית בְּמִידְעֵיו שֶׁל מְקוֹם, וְהָיִיתִי סְבוּר: אוֹ בִי, אוֹ בְךָ. עֲכָשִׁיו, רוֹאֶה אֲנִי שֶׁהֵם גְּדוּלִים מִמֶּנִּי וּמִמֶּךָ! (ת"כ, ויקרא רבה): וַיֵּדַם אֶהְרֹן. קִבַּל שְׂכָר עַל שְׂתִיקוֹתוֹ, וּמָה שְׂכָר קִבַּל? שְׁנִתְיַחַד

Aharon: "Aharon, my brother! I knew that this Holy House was to be sanctified through the beloved ones of the Omnipresent, and I thought it would be either through me or through you. But now I see that they [Nadav and Avihu] are greater than me or you!" (Vayikra Rabbah 12:2) **And Aharon was silent** — [and did not complain. Consequently,] Aharon received a reward for his silence. And what was the reward he received? It was that God addressed him

אָחוּכוֹן מִן קֶדֶם אִפִּי קוֹדֵשׁ אֶת־
לְמִבְרָא לְמִשְׁרִיתָא: ה' וְקִרְיָבוּ
וּנְטָלְנוּן בְּכַתְנֵיהוֹן לְמִבְרָא
לְמִשְׁרִיתָא כְּמָא דִּי מְלִיל
מִשָּׁה: ו' וְאָמַר מִשָּׁה לְאַהֲרֹן

אַהֲרֹן וַיֹּאמֶר אֲלֵהֶם קְרְבוּ שָׂאוּ אֶת־
אֲחֵיכֶם מֵאֵת פְּנֵי־הַקֹּדֶשׁ אֶל־מַחוּץ
לַמַּחֲנֶה: ה' וַיִּקְרְבוּ וַיִּשָּׂאֻם בְּכַתְנֵתָם אֶל־
מַחוּץ לַמַּחֲנֶה כַּאֲשֶׁר דִּבֶּר מֹשֶׁה: ו' וַיֹּאמֶר

outside the camp. (5) So they approached, and carried them with their shirts [still intact], outside the camp, as Moshe had spoken. (6) And Moshe said to

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exclusively in the [ensuing] passage regarding intoxication [as the verse says (8), "And the Lord spoke to Aharon, saying"'] (ibid.). בקרבי — [literally, "My close ones," here meaning:] My chosen ones. And I shall be glorified in front of all the people — When the Holy One Blessed is He exacts judgment upon the righteous, He becomes feared, exalted and praised. Now, if this is so concerning the righteous, then how much more is this the case concerning the wicked?! Similar to this, the verse says (Psalms 68:36), "You are awesome, O God, from Your Sanctuaries (ממקדשיך)." Instead of the word

ממקדשיך, "from Your Sanctuaries," read the verse as if it had said, ממקודשיך, "because of Your sanctified ones" (Zevachim 115b). (4) Aharon's uncle — Uzziel was Amram's brother, as the verse says (Exodus 6:18), "And the sons of Kehat were [Amram ... and Uzziel]." Carry your brothers [from inside the Sanctuary] — just as a person would say to his fellow [when someone had died at a wedding feast], "Remove the deceased from before the bride, so as not to disturb the happiness [of the] occasion." [So too, here, Mishael and Eltzafan were to remove the dead "from inside the Sanctuary," so as not to disturb the serenity of the Sanctuary's inauguration.] (5) With their shirts — [i.e., while] the dead ones [were still donned] in their shirts. [I.e., when the verse says "with their shirts," it is referring to the shirts of Nadav and Avihu, not Mishael and Eltzafan, for the latter were Levites and did not have priestly shirts.] This teaches us that Nadav's and Avihu's garments had not been destroyed by fire, rather their souls were destroyed. [How did they die?] Two thread-like sparks of fire [came out of the Holy of Holies, and] entered their nostrils [thereby destroying their souls along with all their internal organs, but leaving the external body structure intact (see B'eir B'sadeh)] (Torat Kohanim 10:25). (6) אל תפרעו — means: Do not let your hair grow long (Torat Kohanim 10:29). [Moshe commanded

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עמו הדבור, שנאמרה לו לבדו פֶּרַשְׁת שְׁתוּי יין; בקרבי. בבחי'י: ועל פני כל העם אפבר. כשהקדוש ברוך הוא עושה דין בצדיקים מחירא ומתעלה ומתקלס; אם פן באלו, כל שפן ברשעים. וכן הוא אומר: "נורא אלהים ממקדשיך". אל תקרי "ממקדשיך", אלא "ממקדשיך": (ו) דר אהרן. עזיאל אחי עמרם היה, שנאמר: "ובני קהת וגו'": שֵׂאוּ אֶת אֲחֵיכֶם וגו'. כאדם האומר לחברו העבר את המת מלפני הכלה, שלא לערבב את השמחה: (ה) בְּכַתְנֵתָם. של מתים, מלמד שלא נשרפו בגדיהם, אלא נשמתם; כמין שני חוטין של אש נכנסו לתוך חוטמיהם: (סנהדרין נב, ת"ב): (ו) אל

וְלֹא־לְעֹזֵר וְלֹא־יִתְמָר בְּנוֹהֵי
 רִישׁוּכּוֹן לֹא תִרְבּוּן פְּרוּעַ
 וְלִבְוִשׁוּכּוֹן לֹא תִבְזְעוּן וְלֹא
 תִּמְוֹתוּן וְעַל כָּל כְּנֻשְׁתָּא דְהִי
 רוּגְזָא וְאַחִיכּוֹן כָּל בֵּית
 יִשְׂרָאֵל יִכְבוּן יַת יְקֻדָּתָא דִּי
 אוּקִיד יִי: וּמִתְרַע מִשְׁכַּן
 זְמַנָּא לֹא תִפְקוּן דִּילְמָא
 תִּמְוֹתוּן אַרִי מִשָּׁח רְבוּתָא דִּי
 עֲלִיכּוֹן וְעַבְדוּ כְּפִתְגָמָא
 דְּמִשָּׁח: ח וּמִלִּיל יִי לְאַהֲרֹן
 לְמִימְרֵ: ט חָמַר וּמְרוּי לֹא
 תִשְׁתִּי אֶת וּבְנֵיךָ עִמָּךְ

מֹשֶׁה אֶל־אַהֲרֹן וְלֹא־לְעֹזֵר וְלֹא־יִתְמָר ׀ בְּנֵי
 רִאשֵׁיכֶם אֶל־תִּפְרְעוּ ׀ וּבְגִדֵיכֶם לֹא־
 תִּפְרְמוּ וְלֹא תִמְתּוּ וְעַל כָּל־הָעֵדָה יִקְצֹף
 וְאַחִיכֶם כָּל־בֵּית יִשְׂרָאֵל יִכְבוּ אֶת־
 הַשֹּׁרֶפֶה אֲשֶׁר שָׂרַף יְדוֹה: ז וּמִפְתַּח אֹהֶל
 מוֹעֵד לֹא תִצְאוּ פֶן־תִּמְתּוּ כִּי־שֶׁמֶן מִשְׁחַת
 יְדוֹה עֲלֵיכֶם וַיַּעֲשׂוּ כַדְבַר מֹשֶׁה: פ
 ח וַיְדַבֵּר יְדוֹה אֶל־אַהֲרֹן לֵאמֹר: ט יִין וְשֹׁכַר
 אֶל־תִּשְׁתּוּ ׀ אֶתָּה ׀ וּבְנֵיךָ אִתְּךָ בְּבֹאֲכֶם

Aharon and his sons, Elazar and to Itamar: Do not let the hair on your heads grow, nor tear your garments, so that you will not die and bring [Divine] wrath upon the entire community. But let your brothers, the whole house of Israel, bewail the blaze which the Lord burned. (7) And do not go out from the entrance of the Tent of Appointment, lest you die, because the Lord's anointing oil is upon you. And they did according to Moshe's order. (8) And the Lord spoke to Aharon, saying, (9) Do not drink wine that will lead to intoxication, neither you nor your descendants with you, when you go into the Tent of

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only them, that they must not let their hair grow. We see that without this command, they would have indeed had to let their hair grow as a sign of mourning, along with everyone else.] From here, we learn that a mourner is forbidden to have a haircut (Moed Katan 14b). [And why were Aharon, Elazar and

Itamar commanded not to display signs of mourning? Since, all of Israel will mourn for Nadav and Avihu. But as for you, said Moshe to them, as the officiating priests in the Holy service,] you must not disturb the happiness of the Omnipresent [at the inauguration of the Sanctuary].

So that you will not die — *But if you do so [and transgress], you will die (Torat Kohanim 10:31). [But let] your brothers, the whole house of Israel, [bewail]* — *From here, we learn that when Torah scholars are afflicted, all of Israel is obligated to mourn for them. (9) יין ושכר* — *[literally, “Do not drink wine (יין) or strong drink (שכר).” However, here, the word שכר must not be understood to mean “strong drink,” but rather “intoxicating,” i.e., the verse means:] “[Do not drink] in such a manner as to lead to intoxication” [i.e., undiluted wine, or continuous, prolonged*

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תִּפְרְעוּ. אֵל תִּגְדְּלוּ שְׂעָר. מִכָּאן, שְׂאֵבֶל אֶסוּר
 בְּתַסְפְּרָת. אֵבֶל אֶתֶם אֵל תִּעְרַבְבוּ שְׂמִחְתּוֹ שֶׁל
 מְקוֹם: וְלֹא תִמְתּוּ. הָא אִם תַּעֲשׂוּ בֵן, תִּמְוֹתוֹ:
 וְאַחִיכֶם כָּל בֵּית יִשְׂרָאֵל. מִכָּאן, שְׂצִרְתֶּן שֶׁל
 תְּלַמִּידֵי חֻכְמִים מְטֻלְתֵּן עַל הַכֹּל לְהַתְּאֵבֶל בָּה:
 (ט) יִין וְשֹׁכַר. יִין דְּרַךְ שְׂכָרוֹתוֹ:

בְּמַעַלְכוֹן לְמִשְׁכַּן זִמְנָא וְלֹא
תְּמוֹתוֹן קִים עֲלֵם לְדַרְיִכוֹן:
י וְלֹא־פָרָשָׂא בֵּין קוֹדֶשׁא וּבֵין
חֵלָא וּבֵין מְסֻבָּא וּבֵין דְּכִיָּא:
יא וְלֹא־לְפָא ית בני ישראל תְּ

אֶל-אֱהֹל מוֹעֵד וְלֹא תִמְתּוּ חֶקֶת עוֹלָם
לְדַרְתֵּיכֶם: י וְלֹהֲבַדִּיל בֵּין הַקֹּדֶשׁ וּבֵין הַחֵל
וּבֵין הַטָּמֵא וּבֵין הַטָּהוֹר: יא וְלֹהוֹרֹת אֶת-

Appointment, so that you will not die. [This is] an eternal statute for your generations. (10) So that you can distinguish between holy and profane, and between impure and pure; (11) And to instruct the Children of Israel regarding

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drinking] (Torat Kohanim 10:35). **When you go into the Tent of Appointment** — *From here, we can only learn the law [that a priest is forbidden] to enter the Sanctum of the Holy Temple [while he is in an intoxicated state]. But how do we know [that this prohibition also applies to his] approaching the altar[in such a state]? [The answer is:] Here in our verse, it speaks of “entering the Tent of Appointment.” And regarding the procedure of sanctifying the priest's hands and feet [by having to lave them (see Exodus 30:17-21)], “entering the Tent of Appointment” is also mentioned there (verse 20). [Now, concerning the hand-laving procedure, the act of approaching the altar is made analogous to entering the Tent of Appointment insofar as both equally require the hands to be previously laved, for the verse says (Exodus 30:20), “When they enter the Tent of Appointment, they must lave with water ... or when they approach the altar to serve.” Hence,] just as over there [in the case of the hand-laving procedure], the act of approaching the altar is analogous to that of entering the Tent of Appointment, so too, here, the act of approaching the altar is analogous to that of entering the Tent of Appointment [insofar as both are equally prohibited while the priest is in a state of intoxication] (Torat Kohanim 10:37). (10) ולהבדיל — [literally, “And to distinguish;” here, the meaning of the verse is:] “So that you can distinguish” between a holy service and a profane one. From here, we learn that if a priest performs a particular service [while he is in a state of intoxication], that service is invalid (Torat Kohanim 10:39). (11) **And to instruct** — *From here, we learn that it is prohibited for an intoxicated person to render halachic decisions. Now, one might think that [just as the intoxicated priest who performs a service incurs the death penalty (see verse 9), so too,] an intoxicated person who renders a halachic decision incurs the death penalty. Scripture, however, says (verse 9), “neither you nor your descendants with you ... so that you will not die.” [This means that the death penalty is only incurred concerning Aharon and his descendants with him, meaning with him in Holy service, i.e., intoxicated] priests in Holy service incur the death penalty, while [intoxicated]**

בְּבִאָתְכֶם אֶל אֱהֹל מוֹעֵד. (ת"כ) אֵין לִי אֱלָא בְּבִאָתְכֶם לְהִיכֹל, בְּגִשְׁתֶּם לְמִזְבַּח מְנִינָ? נֹאמֵר כָּאן 'בִּיאַת אֱהֹל מוֹעֵד', וְנֹאמֵר בְּקִדּוּשׁ יָדִים וְרִגְלִים: 'בִּיאַת אֱהֹל מוֹעֵד', מַה לְהֵלֵן עֲשֵׂה גִישַׁת מִזְבַּח כְּבִיאַת אֱהֹל מוֹעֵד, אַף כָּאן עֲשֵׂה בִיאַת מִזְבַּח כְּבִיאַת אֱהֹל מוֹעֵד: (י) וְלֹהֲבַדִּיל. כְּדִי שֶׁתְּבַדִּילוּ בֵּין עֲבוּדָה קְדוּשָׁה לְמַחֲלֵלֹת הָאָ לְמִדָּת, שְׁאֵם עֲבַד _ עֲבוּדָתוֹ פְּסוּלָה (זבחים יז, ת"כ): (יא) וְלֹהוֹרֹת. לְמַד, שְׁאֵסוּר שְׂכוּר בְּהוֹרָאָה (ת"כ). יְכוּל, יְהֵא חֵיב מִיִּתְהָ? תְּלַמּוּד לּוֹמֵר:

כָּל קִימִיא דִּי מְלִיל יִי לְהוֹן
 בִּידָא דְמִשָּׁה: יב וּמְלִיל מִשָּׁה
 עִם אַהֲרֹן וְעִם אֶלְעָזָר וְעִם
 אִיתָמָר בְּנוֹהֵי דְאַשְׁתָּאֲרוּ סִיבוּ
 ית מִנְחָתָא דְאַשְׁתָּאֲרַת
 מִקֶּרֶבְנֵיִיא דִּי וְאֶכְלוּהָ פִּטְיִר
 בְּסִטֵּר מִדְּבַחָא אֲרִי קִדֵּשׁ

בְּנֵי יִשְׂרָאֵל אֵת כָּל־הַחֻקִּים אֲשֶׁר דִּבֶּר
 יְדוּהָ אֲלֵיהֶם בְּיַד־מֹשֶׁה: פ רביעי יב וַיִּדְבֵּר
 מֹשֶׁה אֶל־אַהֲרֹן וְאֶל אֶלְעָזָר וְאֶל־אִיתָמָר ו
 בְּנָיו הַנּוֹתָרִים קָחוּ אֶת־הַמִּנְחָה הַנּוֹתָרָת
 מֵאִשֵּׁי יְדוּהָ וְאֶכְלוּהָ מִצּוֹת אֶצֶל הַמִּזְבֵּחַ כִּי

all the statutes which the Lord has spoken to them, through Moshe. (12) And Moshe [thus] spoke to Aharon and his surviving sons, Elazar and Itamar: Take the [part of the] meal-offering that is left over from the Lord's fire-offerings, and eat it as unleavened loaves, next to the altar. For it is holy of holies;

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sages who render halachic decisions [although they transgress the prohibition, nevertheless, they] do not incur the death penalty (Torat Kohanim 10:38). (12) **Surviving** — [i.e., Aharon's son's who survived] death. [Here, since the verse alludes to the fact that Elazar and Itamar survived a death, it must mean a death which they themselves had incurred,] it teaches us that on account of the sin involving the golden calf, the death penalty had also been imposed upon Elazar and Itamar. This is the meaning of the verse (Deuteronomy

”אתה ובניך אתך ... ולא תמתו”. בהנים בעבודתם במיתה ואין חכמים בהוראתן במיתה: (יב) הַנּוֹתָרִים. מן המיתה. מלמד, שאף עליהם נקנסה מיתה על עון העגל. הוא שנאמר: ”ובאהרן התאנף ה' מאד להשמידו”, ואין 'השמדה' אלא בלוי בנים, שנאמר: ”ואשמיד פריו ממעל” ושרשיו מתחת; ותפלתו של משה בטלה מן צד, שנאמר (דברים ט): ”ואתפלל גם בעד אהרן בעת ההוא:” קחו את המנחה. אף על פי שאתם אוננים, וקדשים אסורים לאונן: את המנחה. זו מנחת שמיני ומנחת נחשון: ואכלוהּ מצות. מה תלמוד לומר?

9:20), “And with Aharon, the Lord was very furious, to destroy him (להשמיד),” where the term השמדה, destruction, in Scripture always denotes the destruction of children, as the verse says (Amos 2:9), “But I destroyed (ואשמיד) his fruit above, and his roots below.” [Now, since Aharon had incurred the punishment of השמדה, namely, that all his four sons must die, Moshe prayed on behalf of Aharon (continuation of Deuteronomy 9:20),] “and I prayed also for Aharon at that time” [where the word “also” comes to include Moshe's praying for his four sons]. However, Moshe's prayer effected the nullification of half [of this decree, resulting in the survival of Elazar and Itamar] (Vayikra Rabbah 10:5). **Take the ... meal-offering** — Even though you are אוננים [— mourners for a close relative, at the stage before burial has taken place], and holy [sacrifices] are forbidden to an אונן [nevertheless, in your case, you must take the meal-offering] (Zevachim 101b). **The meal-offering** — This refers to the meal-offering of the eighth day [of the inauguration], and the meal-offering of Nachshon [Ben Aminadav, the leader of the tribe of Yehudah, the first tribe to offer sacrifices for the inauguration, when the Sanctuary was erected (see Torat Kohanim 10:42). **And eat it as unleavened loaves** — [But we know that meal-offerings must be eaten as such (see Leviticus 2:11), so] what does this verse come to teach us? [It is necessary to state this,] because

קודשין היא: יג ותיכלון יתה
 באתר קדיש ארי חלקך וחלק
 בניך היא מקרבניא דיי ארי
 כן אתפקדית: יד וית חדיא
 דארמותא וית שוקא
 דאפרשותא תיכלון באתר

קֹדֶשׁ קֹדְשִׁים הוּא: יג וְאֶכְלְתֶם אֹתָהּ
 בְּמָקוֹם קָדוֹשׁ כִּי חֶקֶךָ וְחֶק־בְּנִיךָ הוּא
 מֵאֲשֵׁי יְדוּהָ כִּי־כֵן צִוִּיתִי: יד וְאֵת חֲזֵה
 הַתְּנוּפָה וְאֵת ׀ שׁוֹק הַתְּרוּמָה תֹאכְלוּ

(13) You must eat it in a holy place. It is your portion and that of your sons, from the Lord's fire-offerings; for so I have been commanded. (14) The chest of the wave-offering and the [hind] thigh of the elevated offering, you must eat

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the meal-offering referred to here was a [voluntarily donated] communal meal-offering [which is never brought apart from this instance, because] it was a special meal-offering brought exclusively at that time, and therefore, there is no meal-offering that ever resembles it in future generations. Hence [when it came to this rare meal-offering], Scripture found it necessary to specify the law of other meal-offerings here [teaching us that this meal-offering had the general laws of other meal-offerings also apply to it] (Torat Kohanim 10:43). (13) [It is your portion] and that of your sons — [Hence,] the daughters [of priests] do not have a portion in holy [sacrifices] (Torat Kohanim 10:46). For so I have been commanded — that they must eat it, even though they are אוננים [— mourners for a close relative, at the stage before burial has taken place] (Torat Kohanim 10:48). (14) The chest of the wave-offering —from the communal peace-offerings. You must eat in a pure place — But [Scripture does not state this regarding the previous sacrifices. Does this mean that] they had eaten the previous sacrifices in an impure place?! Rather, the previous sacrifices were holy of holies, and as such, they were anyway required to be eaten in a holy place [which was automatically a pure place]. However, these sacrifices [had a lesser degree of holiness, and therefore,] they were not required to be eaten within the precincts [of the Sanctuary]. Notwithstanding, [the verse is teaching us that] they were still to be eaten within the precincts of the camp of Israel, an area which is “pure” insofar as those who were afflicted with tzara'at [and had consequently become impure,] did not enter therein. From here, then, we learn the law that קדשים קלים [— sacrifices with a lesser degree of holiness] can be eaten anywhere in the city [of Jerusalem, and these specific communal peace-offerings had the status of קדשים קלים, even though normally, communal peace-offerings are

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 לפי שהיא מנחת צבור ומנחת שעה ואין פיוצא בה לדורות, הוצרך לפרש בה דין שאר מנחות: (יג) וחק בניך. אין לבנות חק בקדשים. כי כן צויתי. באנינות לאכלוה (ת"כ, זבחים קא): (יד) ואת חזה התנופה. של שלמי צבור: תאכלו במקום טהור. וכי את הראשונים אכלו במקום טמא? אלא, הראשונים שהם קדשי קדשים הוקקה אכילתם במקום קדוש, אבל אלו אין צריכים תוף הקלעים, אבל צריכים הם להאכל תוף מחנה

(Zevachim 55a).

דְּכִי אֶת וּבְנֵיךָ וּבְנֹתֶיךָ עִמָּךְ
 אָרִי חֶלְקֶךָ וְחֶלֶק בְּנֵיךָ
 אֲתִיבוּ מִזִּכְּסֹת קוֹדֶשׁ־שָׂא
 דְּבְנֵי יִשְׂרָאֵל: טו שׁוֹקָא
 דְּאִפְרָשׁוּתָא וְחֲדָיא דְּאִרְמוּתָא

בְּמָקוֹם טָהוֹר אֶתָּה וּבְנֵיךָ וּבְנֹתֶיךָ אֶתָּה
 כִּי־חֶקְךָ וְחֶק־בְּנֵיךָ נִתְּנוּ מִזִּבְחֵי שְׁלָמֵי בְּנֵי
 יִשְׂרָאֵל: טו שׁוֹק הַתְּרוּמָה וְחִזָּה הַתְּנוּפָה עַל

in a pure place: you and your sons, and your daughters with you. It is your portion and that of your sons, given from the peace-offerings of the Children of Israel. (15) They should bring the [hind] thigh of the elevated offering and

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You and your sons, and your daughters

— *You and your sons have a claim to a portion. However, as far as your daughters are concerned, they do not have a claim to a portion. However, if you give them some portions as a gift, they are permitted to eat from the chest and thigh portions.* [But how do we know this?] Perhaps the verse alternatively means that the daughters do indeed receive a portion [in their own right]? Scripture therefore [teaches us by] saying (in the continuation of our verse), “It is your portion

יִשְׂרָאֵל, שְׁהוּא טָהוֹר מִלְּהַכְּנֵס שָׁם מִצְרַעִים. מִכָּאן, שְׁקוֹרְשִׁים קָלִים נֶאֱכָלִין בְּכָל הָעִיר: אֶתָּה וּבְנֵיךָ וּבְנֹתֶיךָ. (ת"כ) אֶתָּה וּבְנֵיךָ בְּחֶלֶק. אֲבָל בְּנוֹתֶיךָ לֹא בְּחֶלֶק, אֲלֵא אִם תִּתְּנוּ לָהֶן מִתְּנוּת, רִשְׁאוֹת הֵן לֵאכֹל בְּחִזָּה וְשׁוֹק. אוֹ אֵינוּ, אֲלֵא אִף הַבְּנוֹת בְּחֶלֶק? תִּלְמוּד לומר: "כִּי חֶקְךָ וְחֶק בְּנֵיךָ נִתְּנוּ" _ חֶק לְבָנִים וְאִין חֶק לְבָנוֹת: (טו) שׁוֹק הַתְּרוּמָה וְחִזָּה הַתְּנוּפָה. לְשׁוֹן "אֲשֶׁר הוֹנֵף וְאֲשֶׁר הוֹרֵם": תְּנוּפָה מוֹלִיף וּמִבִּיא תְּרוּמָה מֵעֵלָה וּמוֹרִיד. וְלָמָּה חֶלְקֶךָ הַכְּתוּב תְּרוּמָה בְּשׁוֹק, וְתְנוּפָה בְּחִזָּה? לֹא יִדְעֵנוּ, שְׁשִׁנְיָהֶם בְּהִרְמָה וְהִנְפָּה: עַל אֲשֵׁי הַחֲלָבִים. (וְכִמוֹ עַל חֲלָבֵי הָאִשִּׁים)

and that of your sons, given ...,” i.e., [it is given as] a portion to the sons, but not to the daughters [and our verse here says “and your daughters,” to teach us that they too may eat of these portions, only if the portions were given to them as a gift] (Torat Kohanim 10:50).

(15) The [hind] thigh of the elevated offering and the chest of the wave-offering —

The expressions הוֹנֵף — waved, and הוֹרֵם — elevated [are explained as follows]: תְּנוּפָה, the procedure of “waving,” is performed by a forwards and backwards motion, whereas תְּרוּמָה, the procedure of “elevating,” is performed by an upwards and downwards motion. Now, both the chest and the thigh portions underwent [both types of motions, namely,] elevation and waving, so we do not know why Scripture splits these terms up, saying, “the [hind] thigh of the elevated offering and the chest of the wave-offering.” עַל אֲשֵׁי הַחֲלָבִים — [This phrase is to be read as being equivalent to: עַל חֲלָבֵי הָאִשִּׁים, meaning “upon the fats for fire-offerings.”] — From here, we learn that the sacrificial fats were located underneath [the chest and thigh portions], at the time of the waving procedure (Torat Kohanim 10:51). [Now, earlier verses (Leviticus 7:30 and 9:20) both state that the sacrificial fats were placed on top of the chest and thigh portions, thus seemingly contradicting our verse here, which says, “They should bring the thigh ... and the chest ... upon the fats.”] However, I have already explained the resolution of all these three verses, so that they do not contradict each other, in parshat “Command Aharon”

על קרבני תרביא ייתון
 לארמא ארמא קדם יי והי
 לד ולבניד עמד לקים עלם
 כמא די פקיד יי: טז וית
 צפירא דחטאתא מתבע תבעי

אֲשֵׁי הַחֲלָבִים יִבְיְאוּ לְהַנִּיף תְּנוּפָה לְפָנַי
 יְדוּהַ וְהָיָה לְךָ וּלְבָנֶיךָ אֶתְךָ לְחֶק-עוֹלָם
 כַּאֲשֶׁר צִוָּה יְדוּהַ: חמישי טז ואת | שעיר
 הַחֲטָאתָ דָּרַשׁ (חצי התורה בתיבות דרש מכאן ודרש מכאן)

the chest of the wave-offering, upon the fats for fire-offerings, to wave as a wave-offering before the Lord. And it [the chest and thigh] will belong to you, and to your descendants with you, as an eternal statute, as the Lord has commanded. (16) And Moshe thoroughly investigated concerning the

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(Rashi Leviticus 7:30), demonstrating how they do not, in fact, contradict each other at all. (16) **The sin-offering he-goat** — This was the goat sacrificed as the מוסף ראש חודש, the additional-offering of the New Moon. On that day [that New Moon of Nissan], they sacrificed three sin-offering goats: a) “Take a he-goat as a sin-offering” (verse 9:3); b) the goat brought by Nachshon [Ben Aminadav, leader of the tribe of Yehudah]; and c) the goat [as the additional-offering]

מכאן שהחלבים למטה בשעת תנופה. וישוב המקראות שלא יבחישו זה את זה, כבר פרשתי שלשתן ב”צו את אהרן” (טז) שעיר החטאת. שעיר מוספי ראש חודש: ושלשה שעירי חטאות קרבו בו ביום קחו שעיר עזים, ושעיר נחשון, ושעיר ראש חודש. ומכלן לא נשרף אלא זה. ונחלקו בדבר חכמי ישראל יש אומרים: מפני הטמאה שננגעה בו נשרף ויש אומרים מפני אגנינות נשרף, לפי שהוא קדשי דורות; אבל בקדשי שענה סמכו על משה, שאמר להם במנחה: “ואכלוה מצות”: דרש דרש. שתי

on the New Moon. Now, of all of these, the only one burned was this one [i.e., this additional-offering on the New Moon]. [And why had they burnt it?] The Sages of Israel differ on the matter (Torat Kohanim 10:52). Some explain that it had been burnt on account of impurity that had come into contact with it, while others explain that it had been burnt because [Aharon's sons were] אוננים — mourners for a close relative, at the stage before burial has taken place] [and holy sacrifices are forbidden to אוננים]. [But, according to the latter opinion, why did they burn this sacrifice, whereas, when it came to the other two goat-offerings, they did not burn them, but rather, ate them?] Because this sacrifice [came under the category of] holy sacrifices which would also be sacrificed in future generations [and thus, they deemed it fit for burning, as the law would have it for future generations]; However, when it came to holy sacrifices that were specifically brought at that time only [like the other two goat-offerings], in that case, Aharon's sons relied on Moshe who had said to them regarding the meal-offering (verse 12), “eat it as unleavened loaves” [even though they were אוננים, assuming that, since that meal-offering was brought only at that time (see Rashi verse 12), so too, Moshe's command must apply to all holy sacrifices that were specially brought at that time only]. דרש דרש — [This double expression signifies] two investigations: [Moshe asked.] a) “Why has this

מֹשֶׁה וְהָא אֶתְוֹקֵד וְרָגַו עַל
אֶלְעֶזֶר וְעַל אִיתָמָר בְּנֵי אַהֲרֹן
דְּאִשְׁתָּאֲרוּ לְמִימָר: יז מְדִין
לֹא אֶכְלָתוּן יֵת חֲטָאֲתָא
בְּאַתָּר קֳדִישׁ אֲרֵי קֳדִישׁ
קֳדִישִׁין הִיא וְיִתָּה יֵהֵב לְכוּן
לְסַלְחָא עַל חוֹבֵי כְנֻשְׁתָּא
לְכַפְּרָא עַל־יְהוֹן קָדָם יי:

דַּרְשׁ מֹשֶׁה וְהִנֵּה שָׂרָף וַיִּקְצֹף עַל־אֶלְעֶזֶר
וְעַל־אִיתָמָר בְּנֵי אַהֲרֹן הַנּוֹתָרִים לֵאמֹר:
יז מִדּוּעַ לֹא־אֶכְלָתֶם אֶת־הַחֲטָאֲת בַּמְּקוֹם
הַקֹּדֶשׁ כִּי קֹדֶשׁ קֳדָשִׁים הוּא וְאַתֶּה ו נתן
לָכֶם לִשְׂאֵת אֶת־עוֹן הָעֵדָה לְכַפֵּר עֲלֵיהֶם

sin-offering he-goat, and behold, it was burnt! So he was angry with Elazar and Itamar, Aharon's surviving sons, saying: (17) Why did you not eat the sin-offering in the holy place?! For it is holy of holies, and He has given it to you, in order to remove the community's sin, to effect their atonement before

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*sacrifice been burnt?" and b) "Why have the other sacrifices been eaten?" Thus it is taught in Torat Kohanim (10:52). [He was angry] with Elazar and Itamar — Out of respect for Aharon, Moshe turned towards Aharon's sons and was angry with them [even though he was angry with Aharon also, regarding that which had happened] (Torat Kohanim 10:53). **Saying** — Moshe said to them, "Answer my questions!" (ibid.) (17) **Why did you not eat the sin-offering in the holy place?** — But had they eaten it outside the holy place [that he should say "in the holy place"]? Had they not burnt it [in which case, Moshe should have rather asked, "Why did you burn it"]? What then did Moshe mean, when he [asked the question by] mentioning, "in the holy place?" [By phrasing the question in this way,] Moshe was asking Aharon's sons: "Perhaps that sacrifice went out of [its prescribed boundaries, namely] the precincts of the Sanctuary, thereby becoming invalid [and that was why you burned it]? For it is holy of holies, which become invalid if they go out of their prescribed boundaries." Aharon's sons answered him: "No [this was not the case]." So Moshe said to them: "Well, since it remained within the holy place, why did you not eat it?!" (Torat Kohanim 10:54) **And He has given it to you, in order to remove [the community's sin]** — Through the priests' very act of eating the sacrifice, its owners are granted atonement. (ibid.) **[And He has given it to you,] in order to remove the community's sin** — From here, we learn that [here, Moshe was investigating about] the goat [sacrificed as the additional-offering] on the New Moon, which atones for [the community's sin, namely,] the sin of impurity concerning the Sanctuary and holy [sacrificial] food. For [the other sin-offerings, namely,] the sin-offering for the eighth day [of inauguration]*

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דְּרִישׁוֹת הַלְלוּ: מִפְּנֵי מַה נִּשְׂרַף זֶה, וּמִפְּנֵי מַה נֶאֱכָלוּ
אֲלוּ? כִּי הוּא בִּתְוֹרַת כְּהֻנִּים; עַל אֶלְעֶזֶר וְעַל
אִיתָמָר. בְּשִׁבִיל כְּבוֹדוֹ שֶׁל אַהֲרֹן הִפָּךְ פָּנָיו כְּנִגַּד
הַכְּהֻנִּים וְכַעַס: לֵאמֹר. אָמַר לָהֶם: הֲשִׁיבוּנִי עַל דְּבָרַי!
(יז) מִדּוּעַ לֹא אֶכְלָתֶם אֶת הַחֲטָאֲת בַּמְּקוֹם
הַקֹּדֶשׁ. וְכִי חוּץ לְקֹדֶשׁ אֶכְלוּהָ, וְהִלָּא שֶׁרְפוּהָ! וּמַה
אוֹמֵר "בַּמְּקוֹם הַקֹּדֶשׁ"? אֲלֵא אָמַר לָהֶם: שָׂמָא חוּץ
לְקַלְעִים יֵצְאָה וְנִפְסְלָהּ: כִּי קֹדֶשׁ קֳדָשִׁים הוּא.
וְנִפְסְלָת בְּיוֹצֵא, וְהֵם אָמְרוּ לוֹ: לֹא. אָמַר לָהֶם:
הוֹאִיל וּבַמְּקוֹם הַקֹּדֶשׁ הִיתָה, מִדּוּעַ לֹא אֶכְלָתֶם
אוֹתָהּ?! וְאַתָּה נָתַן לָכֶם לִשְׂאֵת וְגו'. שֶׁהַכְּהֻנִּים
אוֹכְלִים וּבְעֵלִים מִתְּכַפְּרִים: לִשְׂאֵת אֶת עוֹן הָעֵדָה.

יח הָא לֹא אֶתְעַל יְת דְּמָה
 לְבֵית קֹדֶשׁ אֶתְעַל מִיִּכְל
 תִּיכְלוּן יְתָה בְּקֹדֶשׁ אֶתְעַל כְּמָא דִּי
 פְּקֻדֵי: יט וּמִלִּיל אֶהְרֵן עִם
 מֹשֶׁה הָא יוֹמָא דִּין קָרִיבוּ יְתָ

לְפָנַי יְדוּהָ: יח הֵן לֹא הוּבֵא אֶת־דְּמָה אֶל־
 הַקֹּדֶשׁ פְּנִימָה אֲכֹל תֹּאכְלוּ אֹתָהּ בְּקֹדֶשׁ
 כַּאֲשֶׁר צִוִּיתִי: יט וַיְדַבֵּר אֶהְרֹן אֶל־מֹשֶׁה הֵן

the Lord! (18) Behold: Its blood was not brought into the inner Sanctum, so you should have surely eaten it within holy [precincts], as I commanded! (19) And Aharon [thus] spoke to Moshe: But today, was it they who offered up their

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and the sin-offering of Nachshon [Ben Aminadav] were not brought in order to effect atonement (Torat Kohanim 10:52) (18) **Behold: [Its blood] was not brought** — For if its blood had been brought [into the inner Sanctum], then indeed it would have been your duty to burn it, as the verse says (Leviticus 6:23), “But any sin-offering from whose blood was brought [into the Tent of Appointment to make atonement in the Sanctum, must not be eaten: it must be burned in fire].” (Torat Kohanim 10:55) אכול אתה — means: “You should have surely eaten

מכאן למדנו ששעיר ראש הודש היה, שהוא מכפר על עון טמאת מקדש וקדשיו שחטאת שמיני וחטאת נחשון לא לכפרה באו: (יח) הן לא הובא וגו'. שאלו הובא היה לכם לשרפה, כמו שנאמר: “וכל חטאת אשר יובא מדמה וגו'”: אכול תאכלו אתה. היה לכם לאכלה אף על פי שאתם אוננים: כאשר צויתי. לכם במנחה: (יט) וידבר אהרן. אין לשון “דבור” אלא לשון עז, שנאמר: “וידבר העם וגו'”. אפשר, משה קצף על אלעזר ועל איתמר, ואהרן מדבר? הא ידעת, שלא יתה אלא מדרך כבוד. אמרו: אינו בדין שיהא אבינו יושב ואנו מדברים לפניו, ואינו בדין שיהא תלמיד משיב את

it,” even though you are אוננים [— mourners for a close relative, at the stage before burial has taken place]. **As I commanded** — you, regarding the meal-offering. (19) וידבר אהרן — The expression דבור in Scripture [if it is not followed by the expression לאמר,] always denotes boldness, as the verse says (Numbers 21:5), “And the people [thus] spoke out וידבר [against God and Moshe: Why did you bring us up from Egypt to die in the desert ...?!]”. [Thus, Aharon boldly responded to Moshe's investigation.] But is it sensible, when Moshe addressed his anger to Elazar and Itamar, that Aharon [was the one to] answer Moshe boldly?! [Surely, his sons should have responded instead of him.] However, this demonstrates to us that [the behavior of Aharon's sons] was born out of respect [for their father Aharon and their master Moshe]. They said, “It is not proper that while our father is sitting [in front of us], we should answer in his presence. And it is also not proper that a student should refute his master.” [They were thus silent, and allowed their father, Aharon, to respond.] But one might suggest that [the sons did not respond] because Elazar did not have it in him [i.e., the courage] to answer back. Scripture, however, [teaches us otherwise, when it] says (Numbers 31:21), “And Elazar the priest [thus] spoke to the men of the army ...”. Therefore, we see that when Elazar wanted to talk [boldly], he did so [unhesitatingly] before Moshe and before the tribe leaders [and hence, here, he was deliberately silent, as above]. I found this [explanation] in the Sifrei of Panim sheini [a Midrashic

חטאתהוון וית עלתהוון קדם יי
וערעא יתי עקון כאליו
ואלופון אכלית חטאתא יומא
דין התקון קדם יי: כ ושמע

הַיּוֹם הַקָּרִיבוֹ אֶת־הַטָּאתָם וְאֶת־עֹלֹתָם
לִפְנֵי יְדוֹה וּתְקַרְאָנָה אֹתִי כַּאֲלֵה וְאֶכְלְתִּי
חַטָּאת הַיּוֹם הַיֵּיטֵב בְּעֵינַי יְדוֹה: כ וַיִּשְׁמַע

sin-offering and their burnt-offering before the Lord?! But such [tragic events] like these have befallen me: if I had eaten the sin-offering today, would it have

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הן. (Yalkut Bemidbar on Numbers 31:21). *text* [literally.] “But today, they offered up [their sin-offering ...]” But what exactly did Aharon mean by this? [Surely this was not relevant to his response, and he could have simply said, “Such [tragic events] like these have befallen me ...”] Rather, [the meaning is as follows:] Moshe said to Aharon’s sons, “Did you perhaps sprinkle its blood while you were **אוננים**, and [as you must know,] an **אונן** who performs a Holy service, renders [that sacrifice] invalid?” So Aharon answered him, **הן**? i.e., But was it they who offered up [the sacrifices]?! They are ordinary priests [for whom the law of invalidation by an **אונן** applies]. It was I who offered the sacrifices! For I am a High Priest, and [a High Priest] is permitted to offer a sacrifice while he is an **אונן** (Zevachim 101a). **But such [tragic events] like these have befallen me** — [By these words, Aharon was effectively saying: “My point would be just as valid,] even if those who died were not my sons, but rather, other relatives for whom I am obligated to mourn as an **אונן** like I am for my sons,” as all those enumerated in parshat Kohanim (i.e., **אמור**), for whom a priest may become impure (see Leviticus 21:1-3; Torat Kohanim 10:59). **ואכלתי הטאת** — [literally, “and I ate the sin-offering.” Here, the meaning is:] “But if I had eaten [the sin-offering],” would it have pleased the Lord? **[If I had eaten the sin-offering] today** — [today it would not have been pleasing to the Lord;] however, [tonight I could have eaten it, because] an **אונן** is permitted [to eat sacrifices], for one is considered an **אונן** only [up to and during] the day of burial (Torat Kohanim 10:59; Zevachim 101b). **Would it have pleased the Lord?** — [Aharon was saying to Moshe:] “You may have heard this [special law that an **אונן** may eat] holy sacrifices brought exclusively for a special occasion [like the people’s sin-offering goat and Nachshon’s goat, both offered just today], but this does not mean that you should be lenient [regarding this law] when it comes to holy sacrifices offered for ensuing generations [like the sacrifice on the New Moon,

רש"י רבו. וכול, מפני שלא היה באלעזר להשיב? תלמוד לומר: “ויאמר אלעזר הבהן אל אנשי העבא וגו”.” הרי כשרצה, דבר לפני משה ולפני הנשיאים! זו מצאתי בספרי של פנים שני: הן היום הקריבו. מהו אומר? אלא, אמר להם משה: שמא זרקתם דמה אוננים, שאונן שעבד חלל. אמר לו אהרן: וכי הם הקריבו, שהם הדיוטות? אני הקרבתי, שאני בהן גדול ומקריב אונן: ותקראנה אתי כאלה. אפלו לא היו המתים בני, אלא שאר קרובים, שאני חיב להיות אונן עליהם כאלו, בגון כל האמורים בפרשת בהנים, שהבהן מטמא להם: ואכלתי חטאת. ואם אכלתי, הייטב וגו’! היום. אבל אנינות לילה מתר, שאין אונן, אלא ביום קבורה: הייטב בעיני ה’. אם שמעת בקדשי שעה אין לך

מֹשֶׁה וַיִּטֵּב בְּעֵינָיו: א
 וּמִלֵּיל יְיָ עִם מֹשֶׁה וְעִם אַהֲרֹן לְמִימַר לְהוֹן: ב
 מִלֵּילוֹ עִם בְּנֵי יִשְׂרָאֵל לְמִימַר דָּא

מֹשֶׁה וַיִּטֵּב בְּעֵינָיו: פ שֵׁשִׁי יָא א וַיְדַבֵּר יְדוּהָ
 אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר אֱלֹהִים:
 ב דַּבְּרוּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר זֹאת הַחֵיהָ

pleased the Lord? (20) Moshe heard [this], and approved. **11** (1) And the Lord spoke to Moshe and to Aharon, saying to them: (2) Speak to the Children of

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about which you asked us, "Why did you not eat ...?" (Zevachim 101a). (20) **And approved** — Moshe admitted [that Aharon was correct,] and was not ashamed to do so, [for he could have covered up by] saying, "I have not heard [of this law." Rather, Moshe frankly said to Aharon, "You are correct! I indeed did hear that an אֹנֵן must not eat from sacrifices that will be offered in ensuing generations, but I had forgotten this law!" (Torat Kohanim 10:60). **11** (1) [And the Lord spoke] to Moshe and to Aharon — He said to Moshe that he should, in turn, tell Aharon (Torat Kohanim 1:4). **Saying to them**

— [Who is "them?"] This means that Moshe told Aharon to tell Elazar and Itamar. [But how do we know this?] Perhaps alternatively Moshe told Aharon to tell the people of Israel? However, when Scripture continues (in the next verse), "Speak to the Children of Israel," we see that the people of Israel have been addressed with [their own expression of] דַּבְּרוּ, "speaking;" so how do I understand the meaning of the phrase "saying to them?" It means [that Aharon was to tell] his sons, Elazar and Itamar [who would, in turn, tell the people of Israel the laws that follow](Torat Kohanim 11:61). (2) **Speak to the Children of Israel** — Thus, [through this chain of communication,] God made each of them equal emissaries in their own right, in [relaying] the ensuing laws. [And why did Aharon and his sons deserve this special honor?] Because they all equally remained silent, accepting the Omnipresent's decree with love. **זאת החיה** — [The word חיה, "living creature"] denotes חיים, life. [In the context of this passage which sets out the pure and impure creatures, the meaning is expounded as follows:] Since Israel cleave to the Omnipresent and are therefore worthy to be alive, accordingly, God separated them from impurity, ordaining commandments for them [so that through these commandments Israel would live]. However, God imposed no such restrictions upon the other nations. By analogy: A doctor went to visit a patient [who is incurable, and allowed him to eat anything he wished, whereas when he went to his patient who was to recover, the doctor imposed restrictions on his diet, restrictions which would ensure that the recoverable patient would live.

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לְהַקֵּל בְּקִדְשֵׁי דוֹרוֹת: (ב) וַיִּטֵּב בְּעֵינָיו. הוֹדָה וְלֵא בּוֹש לּוֹמֵר: 'לֹא שָׁמַעְתִּי': (א) אֶל מֹשֶׁה וְאֶל אַהֲרֹן. לְמֹשֶׁה אָמַר שֵׁיִאמַר לְאַהֲרֹן: לֵאמֹר אֱלֹהִים. אָמַר שֵׁיִאמַר לְאַלְעָזָר וְלֵאִיתָמָר. אוֹ אִינוּ אֶלָּא לֵאמֹר לְיִשְׂרָאֵל? בְּשֵׁהוּא אֹמֵר: "דַּבְּרוּ אֶל בְּנֵי יִשְׂרָאֵל", הָרִי דְבוּר אָמַר לְיִשְׂרָאֵל. הָא מָה אֲנִי מְקִים: "לֵאמֹר אֱלֹהִים"? לְבָנָיו. לְאַלְעָזָר וְלֵאִיתָמָר: (ב) דַּבְּרוּ אֶל בְּנֵי יִשְׂרָאֵל. אֵת כָּלֵם הַשְׁוֶה לַהֲיוֹת שְׁלוּחִים בְּדְבוּר זֶה, לְפִי שֶׁהָשׁוּוּ בְדַמְיָהּ וְקָבְלוּ עֲלֵיהֶם גִּזְרַת הַמְּקוֹם מֵאַהֲבָה: זֹאת הַחֵיהָ. לְשׁוֹן חַיִּים לְפִי שֵׁיִשְׂרָאֵל דְּבוֹקִים בְּמְקוֹם וְרֵאויִין לַהֲיוֹת חַיִּים, לְפִיכָךְ, הַבְּדִילֵם מִן הַשְּׁמָאָה וְגִזְרַת עֲלֵיהֶם מִצְוֹת, וְלֵאמֹת הַעוֹלָם לֹא אֶסְר כְּלוּם. מִשְׁלַל לְרוֹפֵא שֶׁנִּכְנַס לְבַקֵּר אֶת הַחוּלָה

חֵיטָא דִּי תִיכְלוֹן מִכָּל בְּעִירָא
 דִּי עַל אַרְעָא: ג כָּל דִּי סְדִיקָא
 פְּרָסְתָא וּמִטְלָפָא טְלָפִין
 אֲשֶׁר תֹּאכְלוּ מִכָּל-הַבְּהֵמָה אֲשֶׁר-עַל-
 הָאָרֶץ: ג כָּל ׀ מִפְּרֶסֶת פְּרֶסָה וְשִׁסְעַת שִׁסְעַ

Israel, saying, These are the creatures which you may eat among all the animals on earth: (3) Any animal which has a cloven hoof that is completely split into

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So too, the nations and Israel ...] etc., as is taught in the Midrash of Rabbi Tanchuma (chapter six; Vayikra Rabbah 13:2). These are the creatures — [When the verse says “These are ...,” the word זאת] teaches us that Moshe would hold up an animal and show it to the people of Israel, saying, “You may eat this one!” and “This one, you must not eat!” [And Moshe repeated.] “You may eat the following!” (verse 9) even with the creatures that live in water, Moshe held up every single species, one at a time, And likewise with birds [as it states in verse 13], “you must hold in abomination the following!” Similarly with small creeping creatures, (שרצים) [as it states in verse 29], “the following are impure!” (Torat Kohanim 11:62) מכל הבהמה ... זאת החיה — [The word החיה, although usually denoting an undomesticated animal, such as a deer, nevertheless also has the meaning of “living (חי) creatures” in general; and the word בהמה, usually denoting domesticated animals like cattle, nevertheless also has the meaning of large land animals, or mammals. We see this in our verse, for it says here, “These are the creatures (חיה) which you may eat: Among all the animals (בהמה) on earth, (... you may eat ...)” thus] teaching us that the term בהמה is included in the [more general] term חיה (Torat Kohanim 11:66; and see Rashi Chullin 70b). (3) מפרסת — [Although resembling the next word in the verse, פרסה, this word מפרסת is to be understood] as the Targum translates it: סדיקא, “split”. [However.] פרסה — is plante in Old French [meaning “hoof.”] Thus, the expression מפרסת פרסה means: Split, or cloven hoof]. ושסעת שסע — [This means that] the hoof is completely separated [i.e., split] from its top to its bottom, into two [separate] hoof sections, as the Targum translates it: ומטלפא טלפין, meaning “split into hooves” [i.e., split into two hoof sections]. [And, as the verse teaches, the animal's hoof must be completely split for it to be considered a pure animal,] because there are animals whose hooves are split at their top, but are not completely split and separated [into two hoof sections], since the bottom section of their hooves are still connected. מעלת גרה — means: The animal

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וכו' כדאיטא במדרש רבי תנחומא: זאת החיה. מלמד, שהיה משה אחוז בחיה ומראה אותה לישראל; זאת תאכלו וזאת לא תאכלו: את זה תאכלו וגו'. אף בשרצי המים אחז מכל מין ומין ומראה להם, וכן בעוף: "ואת אלה תשקצו מן העוף", וכן בשרצים: "וזה לכם הטמא": זאת החיה ... מכל הבהמה. מלמד שהבהמה בכלל חיה: (ג) מפרסת. בתרגומו: 'סדיקא': פרסה. פלאנט"ה בלע: "ושסעת שסע. שמבדלת מלמעלה ומלמטה בשתי צפונין, בתרגומו: "ומטלפא טלפין", שיש שפרסותיו סדוקות מלמעלה ואינן שסועות ומבדלות לגמרי, שמלמטה מחברות: מעלת גרה. מעלה ומקאה האכל ממעיה ומחורת אותו לתוך

פֶּרֶסְתָּא מִסְקָא פֶּשְׂרָא
 בְּבַעֲרָא יְתֵה תִיכְלוּן: ד בְּרַם
 ית דִּין לָא תִיכְלוּן מִמְסְקִי
 פֶּשְׂרָא וּמִמְסְדִיקִי פֶּרֶסְתָּא ית
 גְּמֵלָא אַרְי מְסִיק פֶּשְׂרָא הוּא
 וּפֶרֶסְתָּא לָא סְדִיקָא מְסָאב
 הוּא לְכוּן: ה וְיֵת טַפְּזָא אַרְי

פֶּרֶסְתָּא מִעֲלֵת גְּרָה בְּבַהֲמָה אֶתְהָ תֹאכְלוּ:
 ד אַךְ אֶת־זֶה לֹא תֹאכְלוּ מִמֵּעֲלֵי הַגְּרָה
 וּמִמִּפְרָסֵי הַפֶּרֶסָה אֶת־הַגְּמֵל כִּי־מֵעֲלֵהָ
 גְּרָה הוּא וּפֶרֶסָה אֵינְנָה מִפְרָסִים טַמְאָה הוּא
 לָכֵם: ה וְאֶת־הַשֶּׁפֶן כִּי־מֵעֲלֵהָ גְרָה הוּא

two, and which brings up its cud: you may eat it. (4) However, among those [animals] which bring up their cud or those which have a [completely] cloven hoof, you must not eat the following: The camel, because it brings up its cud, but does not have a [completely] cloven hoof; it is impure for you; (5) And the

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brings up and regurgitates the [ingested] food from its stomach, returning the food to its mouth, in order to thoroughly crush it and grind it up. גרה — This is the name for the term ["cud"]. This word probably stems from the root [בגר, to drag or flow.] as in the verse (II Samuel 14:14), "and as water which has flowed [upon the

פיה לכתשו ולטחנו הדק: גרה. כך שמו; ויתכן להיותו מגזרת: "וכמים הנגרים", שהוא נגרר אחר הפה; ותרגומו: 'פֶּשְׂרָא', שעל ידי הגרה, האכל נפֶּשֶׁר ונמוח: בְּבַהֲמָה. תבה זו יתרה היא לדרשה, להתיר את השליל הנמצא במעי אמו: אֶתְהָ תֹאכְלוּ. ולא בהמה טמאה. והלא באזהרה היא! אלא לעבר עליה בעשה, ולא תעשה:

ground]," for the regurgitated food "flows back" to the mouth. And the Targum translates the word גרה as פֶּשְׂרָא, meaning dissipated or split up, since, through the food being regurgitated, it becomes dissipated and dissolved [as part of the digestion process]. — This is a [seemingly] extra word [for since the previous verse already said "Among all the animals on earth," our verse could have simply said, "Any one which has a cloven hoof," without the word "animal" altogether. Nevertheless, this extra word is stated.] to derive that [if a pregnant permitted animal is slaughtered properly,] the embryo inside its mother's innards is permitted [to be eaten, without the need to slaughter it independently] (Torat Kohanim 11:67). **You may eat it** — [This phrase does not have the simple meaning that pure animals may be eaten, because that has already been stated in the previous verse, when it says, "These are the creatures which you may eat ...". Rather, the phrase here, "you may eat it," comes to teach us its negative inference:] But you may not eat an impure animal. However, is this [negative inference] not already included in the [explicit] prohibition [stated in verse 4, "... you must not eat ..."]? Notwithstanding, [this positive statement is included here,] so that [one who eats an impure animal] results in transgressing a positive and a negative commandment. [Because of its negative inference, the positive statement here is considered to be a transgressed positive

מסיק פשרא הוא ופרסתא לא
 סדיקא מסאב הוא לכון: ו וית
 ארנבא ארי מסקא פשרא היא
 ופרסתא לא סדיקא מסאבא
 היא לכון: ז וית חזירא ארי
 סדיק פרתא הוא ומטילפן
 טלפין פרסיה והוא פשרא
 לא פשר מסאב הוא לכון:
 ח מבסרהון לא תיכלון

וּפְרִסָה לֹא יִפְרִיס טְמֵא הוּא לָכֶם: ו וְאֶת־
 הָאֲרֵנֶבֶת כִּי־מַעֲלַת גֵּרָה הוּא וּפְרִסָה לֹא
 הִפְרִיסָה טְמֵאָה הוּא לָכֶם: ז וְאֶת־הַחֲזִיר
 כִּי־מִפְרִיס פְּרִסָה הוּא וְשִׁסַּע שִׁסַּע פְּרִסָה
 וְהוּא גֵּרָה לֹא־יֵגַר טְמֵא הוּא לָכֶם:
 ח מִבְּשָׂרָם לֹא תֹאכְלוּ וּבִנְבֻלָתָם לֹא תִגְעוּ

hyrax, because it brings up its cud, but will not have a [completely] cloven hoof; it is impure for you; (6) And the hare, because it brings up its cud, but does not have a [completely] cloven hoof; it is impure for you; (7) And the pig, because it has a cloven hoof that is completely split, but will not regurgitate its cud; it is impure for you. (8) Do not eat from their flesh, and do not touch their

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commandment in this context] (Torat Kohanim 11:69). **(8) Do not eat from their flesh** — *But we only know these [animals that are listed, are prohibited to be eaten, namely, only animals which lack either a cloven hoof or bringing up their cud]. How do we know that any other animal, which has no sign of purity altogether [i.e., it lacks both signs of purity, a cloven hoof and bringing up its cud, that they also must not be eaten]? Here, we can make an inference from minor to major: "Since in the case of those animals which have only part of the signs of purity, they are prohibited, [therefore, how much more so in the case of animals which lack both signs of purity, must they surely be prohibited?!]" (ibid.).* **From their flesh** — *The Scriptural prohibition refers to the "flesh" [of an impure animal], however, it does not include its bones, sinews, horns or hooves (Torat Kohanim 11:74).* **And do not touch their carcasses** — *One might think [from this statement] that [all] the people of Israel are prohibited from touching the carcasses [of animals in general]. Scripture, however, says (Leviticus 21:1), "Say to the priests ... [(a priest) must not defile himself for a (dead) person among his people];" thus, priests are prohibited [from defiling themselves by human corpses], but ordinary Israelites are not. Now an inference from minor to major can be made: Since in the more stringent case of defilement by a human corpse, only priests are prohibited [ordinary Israelites are not prohibited], then in the more lenient case of defilement by animal carcasses, how much more so should ordinary Israelites not be prohibited?! [However, if this is the case,] what does Scripture then mean, when it says here,*

(ח) מִבְּשָׂרָם לֹא תֹאכְלוּ. אֵין לִי אֱלֵא אֵלוֹ, שְׂאָר
 בְּהֵמָה טְמֵאָה שְׂאִין לָהּ שׁוּם סִימָן טְהוֹרָה, מִנִּין?
 אָמַרְתָּ קַל וְחֹמֶר: וּמָה אֵלוֹ, שֵׁשׁ בְּהֵן קֶצֶת סִימְנֵי
 טְהוֹרָה אֶסוּרוֹת וְכוּ: מִבְּשָׂרָם. עַל בְּשָׂרָם בְּאֲזַהְרָה
 וְלֹא עַל עֲצָמוֹת וְגִידֵין וְקַרְנִים וְטַלְפִּים: וּבִנְבֻלָתָם
 לֹא תִגְעוּ. יְכוּל, יְהִי יִשְׂרָאֵל מְזַהְרִים עַל מַגַּע
 נְבֻלָה? תִּלְמוּד לומר: "אָמַר אֵל הַכֹּהֲנִים וְגו'" -
 כֹּהֲנִים מְזַהְרִין וְאֵין יִשְׂרָאֵל מְזַהְרִין, קַל וְחֹמֶר מֵעַתָּה:
 וּמָה טְמֵאָת הַמֵּת, חֲמוּרָה, לֹא הַזְהִיר בָּהּ, אֱלֵא
 כֹּהֲנִים, טְמֵאָת נְבֻלָה, קֶלָה, לֹא כָּל שְׂכָן. וּמָה

ובגבולתהון לא תקרבון
מסאבין אגון לכון:

טמאים הם לכם:

carcasses; they are impure for you.

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“do not touch their carcasses?” It means [that the people of Israel must not touch animal carcasses] on the Foot-Festivals

תלמוד לומר: “לא תגעו?” בגל, וזה שאמרו: חיב אדם לטהר עצמו בגל:

[which represent special time periods] and this is what they said, that Israel should make extra efforts to remain pure, on the Foot-Festivals, [because at those times, the people are dealing with holy sacrifices and going inside the precincts of the Holy Temple, both of which would be prohibited to one who is impure] (Torat Kohanim 11:74).

SHEMINI FOR FRIDAY

שמיני ליום ששי

ט ית דין תיכלון מפל די
במיא כל די ליה ציצין
וקלפין במיא ביממא
ובנחליא יתהון תיכלון:
י וכל די לית ליה ציצין
וקלפין ביממא ובנחליא
מכל רחשא דמיא ומכל
נפשא חיתא די במיא שקצא
אגון לכון: יא ושקצא יהון

ט את־זה תאכלו מפל אשר במים כל
אשר־לו סנפיר וקשקשת במים בימים
ובנחלים אתם תאכלו: וכל אשר אין־לו
סנפיר וקשקשת בימים ובנחלים מפל
שרץ המים ומכל נפש החיה אשר במים
שקץ הם לכם: יא ושקץ יהיו לכם מבשרם

(9) Among all [the creatures] which are in the water, you may eat the following: Any [of the creatures] in the water which has fins and scales, those you may eat, whether [it lives] in the seas or in the rivers. (10) But any [creatures] which do not have fins and scales, whether in the seas or in the rivers, among all the creeping creatures in water or among all living creatures that [live] in water, are an abomination for you. (11) And they will be an abomination for you. Do

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(9) — *These are [the wing-like appendages] with which these creatures swim [namely, fins].* — *These are the scales that are affixed to these creatures [as the verse says (I Samuel 17:5), “And he was*

(ט) סנפיר. אלו ובנפיים] ששט בהם: קשקשת. אלו קלפין הקבועים בו, כמו שנאמר: “ושריון קשקשים הוא לבוש”: (י) שרץ. בכל מקום משמעו: דבר נמוך שרוחש ונד על הארץ: (יא) ושקץ יהיו. לאסר את

wearing an armour of scales (קשקשים).” (Chullin 66b)] (10) שרץ — *Anywhere this term appears in Scripture, it denotes a low standing creature, which creeps and crawls on the ground.* (11) **And they will be an abomination** — [But has not the previous verse just concluded,